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The New World and the Colleges Abroad



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*The New World
and
The Colleges Abroad*

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The Fellow College Plan

The 1942 meeting of the National Methodist Student Commission at Oxford, Ohio, initiated a new emphasis in The Methodist Student Movement, which is an effort to create a "world-wide fellowship of students as a part of the total Christian fellowship, by [our] becoming acquainted with students in colleges at home and around the world for which the Methodist Church has responsibility."

In 1943 the ideal of bringing together the many threads of interest in world-mindedness through Fellow-College (or Sister-College) relationships became one of the major emphases of the Methodist Student Movement.

Few students find the idea of the World Mission of Christianity convincing until they see that missionary effort fits into the world picture and contributes toward the solution of world problems. It is also true that if Christian fellowship among students of all lands is to become a force in creating the one world of tomorrow, it must have some tangible form through which its strength can be channeled. It is not enough to feel a vague or even a strong sense of good will. Christianity requires more than good will; it demands that people work and plan together for the creation of a united Christian world. This simple plan of developing Fellow-College relationships should encourage and develop this working fellowship of Christian students.

BECOMING ACQUAINTED THROUGH THE FELLOW-COLLEGE PLAN

One student leader has stated, "In our own college groups, whether large or small, we can begin by learning about the colleges abroad—where they are; what their distinctive contribution is; in what activities, such as the New Life Movement, cooperatives, literacy campaigns, health programs their graduates are engaged."

SHARING EXPERIENCES AND MATERIALS THROUGH THE FELLOW-COLLEGE PLAN

The Methodist Student Movement has committed itself to certain "program emphases" and has written a statement of faith. So have many church colleges abroad. As a certain student has said, "Can we not begin (our acquaintance) by an exchange of our aims and ambitions with student groups in other parts of the world? Thus, through sharing experiences we might inspire one another in our efforts at promoting this Christian World Community."

The students of countries deeply scarred by the ravages of war need as never before the assurance of understanding neighbors, neighbors who will express confidence in the ability of people to rise above the circumstances of

war and who are willing to share their burdens. The Fellow-College Plan may become a vehicle by which such assurance and confidence may be conveyed.

By correspondence with a college and by an exchange of worship materials and program plans the process of becoming truly acquainted will have begun.

As this pamphlet goes to press many American groups are selecting Fellow Colleges. It is of interest to note that Yale University supports a hospital and a middle school, and assumes financial responsibility for a share in the expenses of Hwa Chung College. Oberlin College has its Oberlin-Shansi unit to which alumni go for brief or long periods of personal service. Wesleyan University (Middletown, Connecticut) has its "Joe Beech Fund" for West China Union University. Goucher, Wellesley, and Smith have been sister-colleges respectively to Isabella Thoburn College (India), Yenching University (China), and Ginling College (China). They have provided scholarships. While students from China and India have been entertained on American campuses, United States students from Wooster College (Ohio) on short term bases have been graciously received by Allahabad Christian College (India). Syracuse University has its Syracuse-in-China unit in Chungking. Morningside College has had an exchange relationship with Hwa Nan College (China), and Virginia Polytechnic Institute has been host to a Nanking Theological Seminary (China) student.

It is with deep gratitude to Dr. Frank T. Cartwright who prepared the discussion in this booklet, and to Mrs. Edmund D. Soper, Mrs. Eula Kennedy Long, and many missionaries who contributed information, that we are able to present to students and their friends this pamphlet on the Christian Colleges of China, India, Japan, Korea, Latin America, and other countries in which The Methodist Church has special interest.

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The locale and the spirit in the following sketch are true to Lisle Fellowship and many campus student discussions. The conversation and the characters taking part are imaginary.

All statements concerning the colleges abroad and of their place in the world now in development are factual.

—F. T. C.



The New World and The Colleges Abroad

WHEN the speaker paused and laid his notes on the ground beside his rustic chair, one of the students who had appeared keenly interested asked, "But how do these colleges abroad help definitely to build the new world? From what you say they cost much in money sent from Europe and America and even more in the lives and service of missionaries. Is that investment justified?"

"What do you mean 'justified'? In what way?"

Jim hesitated only a second or two. "Why, in all ways. Are the returns to the Christian movement commensurate? From the international angle, do these colleges contribute tangibly to world peace and order? What do they really do that non-Christian colleges do not?" He seemed about to stop, then added, "Concretely, are they a good enough bet that some of us could wisely invest some of our time in serving them?"

The discussion leader looked around at the group. Lounging about in all varieties of camp garb were the students of the Lisle Fellowship. Some were stretched on steamer rugs. Others, despite their shorts, sat or lay on the prickly needles from the over-arching pine trees. Behind the leader's chair was the rough wall of a log lodge con-

ference building, while on all other sides of the "classroom" extended the wide horizon serrated by Rocky Mountain peaks.

It was a typical Fellowship, made up of upper-classmen from many colleges, postgraduate students from technical or theological schools, plus a few who had recently graduated. Among them were white and Negro students, Mexicans and South Americans, Chinese, Japanese, and one or two Europeans.

The leader had outlined some of the principles underlying the outreach of Christianity known as "world missions," that propulsive movement which has sent many Christians from one land to another in order to develop faith in Christ and to spread his way of life. He had described the gradually expanding work of the missionaries and the growing Christian church abroad; preaching; educational work from kindergartens to universities; the "ministry of compassion" as expressed in clinics, hospitals, medical schools, public health activities; industrial education and projects; agricultural experimentation and institutions; social reforms of varied sorts; adult literacy campaigns; youth movements; the production of Christian literature for both

the newly literate and the well-educated; and so on. It was against such background that the questions were asked.

"Jim, you have opened up a series of questions big enough to use up all the rest of the morning." Looking around the group, noting the various

nationalities represented, the leader went on, "And I think the ones who can discuss your questions are among your fellow students. I wish some of you from other lands would stir up your grey matter and be ready to talk just as soon as I make one general observation."

What Makes a College Christian?

a lonely or helpless person or a stranger far from your own home.

"There is an ideal place for you to go at your leisure. You may drop in at the morning chapel or the Sunday chapel services, no matter whether you believe in God or not. You just listen to the prayer with humble heart and sing loudly, and a real paradise will appear before you. The quiet, the grandeur of the chapel will refresh your soul and the feeling of good will toward men will help you make up your mind to go steadily and to stand by goodness forever."

From *The China Colleges*, Spring, 1941

"You have directed your questions, Jim, to the costliest phase of the Christian movement around the world. Literally millions of dollars have gone into staff, buildings, scholarships, and other items of higher education abroad, much more than has been spent for medical or church work. You must remember, too, that in nearly every one of these 'mission lands' the first colleges to be established were set up by the Christian forces."

Several voices interrupted to say, "Here in the United States, too."

"Yes, here, too. But the sharpness of contrast between no education at all, as in Africa for example, or between an archaic educational system such as China had under the monarchy and the western type of colleges started

by the Christian mission groups, was much greater. For good or evil the Christian church must take the praise or blame for introducing higher education in such lands and to a considerable degree for supporting it today."

"Now let's get back to the questions. 'In what ways do these colleges abroad help in building the new world? Is the investment justified? Could some of us invest our lives in such work without feeling that we had been gypped?' Is that the gist of what you asked?"

The questioner nodded. The discussion leader allowed the silence to last for several seconds, broken only by the bird calls from the pine trees and the scolding of a nearby squirrel. It was Arato, a Japanese student who spoke first, a Nisei who had spent the early

part of the preceding year in a relocation center.

"I don't know about other countries, but in Japan the Christian colleges fostered liberal thinking up to the time when the government cracked down on 'dangerous thoughts.' Of course, there were conservatives among missionaries

and among Japanese teachers and students, but when I was back in Japan for a few years of study I found in Christian colleges a good many thinkers who wanted Japan to earn her place in the world by setting up a new, better social order instead of trying to force her place by use of army and navy."



"Some years ago a Japanese girl, Hamako Hirose, having made a fine record in her village primary school went on to graduate from the English Department of Hiroshima College. In America she took her bachelor's degree at Central College in Missouri and then her master's degree at Scarritt College. When she returned to Japan she became a teacher in the Lambuth Training School in Osaka. In 1938 the presidency, a place formerly held by prominent ministers, became vacant. Miss

Hirose was one of the youngest members of the faculty, still in her early thirties, but she had showed such ability that she was elected to the place. She filled it with distinction.

In 1941 Lambuth had to face new problems. In response to public sentiment all mission schools had to make plans to become independent of foreign subsidy, no easy task for a school training workers for the church. Under Miss Hirose's leadership Lambuth faced the difficulties bravely. The valuable city property was sold for enough to leave a good sum for endowment after cheaper suburban property was purchased. Besides this a union was consummated with the Kobe Bible School (Congregational), and Miss Hirose was unanimously chosen president of the new union school, known as the Union Training School for Christian Workers.

Miss Hirose's training has given her such an understanding of America that it has been a real joy to her missionary associates to work with and under her. Lambuth always had several Korean students and frequently girls from the Loo Choo Islands and Chinese from Formosa. In 1941 among the graduates was a young woman from Thailand also. Miss Hirose is a loyal Japanese, but she has such a breadth of Christian sympathy that she has been able to make a real contribution in her school to interracial and international understanding."

Reported by the Rev. John B. Cobb

Ju-shin, a Chinese student, raised his hand to call the group's attention and said, "He's right. When I stopped in Tokyo on my way over here before the war broke out in '37, I attended a meeting of the Fellowship of Reconciliation, and nearly every person present was either a teacher or a student from a Christian school."

The leader broke in. "And in 1935 when I visited Japan after several months spent in China I was entertained on the campus of Aoyama Gakuin. One evening the International Relations Club, a voluntary organization of upper classmen, invited me to address them on 'Why do the Chinese distrust us Japanese?' They assured me

that they wanted the facts, unpleasant though they would be, and their questions and discussion following the talk proved the genuineness of their desire."

"But I don't believe that our church schools in America foster liberal thinking on social lines," was the interruption of one student. "Don't we feel that as a whole we are studying in a conservative atmosphere?" he asked the Fellowship.

"Yep, but in the two schools where I have studied there were some on the administrative staff as well as on the faculty who defended our right to think for ourselves and to criticize—even when they might not agree with us." Nods of agreement were general. He proceeded, "And that's what I think Arato meant about the Japanese Christian colleges."

The leader thumbed his notebook and interjected, "Just remember that we Methodists have only a few colleges in Japan, and the entire number of Christian higher institutions is only 115. The Methodists lists only Aoyama with its several departments, Hiroshima, Kwansei located at Kobe, and Seiwa Joshi near that city, Kwassui Woman's College at Nagasaki and the Woman's Christian College, a union school in Tokyo.

"We don't know what has happened to these institutions since Pearl Harbor. They may be open, they may not. If open, we can be sure that, under war pressure, they are able to lay little stress on internationalism or peace movements or liberalism—but out of several visits in that country and based on warm friendships with Japanese I'll wager that, even in silence, some deep

thinking is going on, thinking that in the post-war world will result in constructive action.— —But we are spending too long on one land. Remember Jim's question. Who is next?"

Gilbert, an American who had been born and reared in India, spoke almost as the question was asked.

"I think that the greatest help the Christian colleges abroad can give is in developing understanding of and a respect for other races. I don't mean to limit such work to foreign countries. You Americans who have spent all your lives here need it from your colleges just as keenly as we do in other lands."

"O.K., O.K.," said the chronic cynic, "but that is merely a nice ideal. Show me something concrete."

The replies almost stumbled over themselves. The student from India claimed first place, "Well, the latest example was just this spring when a Negro chaplain of an American military force stationed in India was asked by the white president of a Christian college to deliver the commencement address before the Indian student body and the American and Indian faculty."

Crandon girls enjoy a picnic lunch on a botany trip





In her letter of January 10, 1941, Mrs. Dass, principal of Isabella Thoburn College writes,

"We had an interesting event—the celebration of the Hindu festival of Divali (Feast of the Lamps) and the Muslim festival of Id, by the Hindu and Muslim girls together. They had dinner for the whole college . . . and then a programme (opened by the singing of two prayers, one in Urdu and one in Sanskrit) in which girls of both communities took part, side by side.

It encourages and thrills me to see these evidences of that unity and good which we strive for in the college. There is so much of ugly strife in the communities of this country that we hope the understanding of each other that they obtain here will help them to work out a happier relationship when they go out into the world. . . .

"This year twenty-two girls stayed on in the college for the holidays. Several of the girls were Hindus and Muslims, and how happily they joined us on Christmas Eve, as we went around singing carols at the homes of some of our alumnae and others living nearby."

"Exchange students are a great leaven of this sort," said another. "With Latin America this is constantly going on and we are developing a real appreciation of each other."

"May a visitor speak?" asked an older man on the sidelines. The members of the Fellowship had nicknamed him Prof. "When I was studying just before the Sino-Japanese War I was one of a group of American upper-classmen who were exchange students at Yenching University in Peiping, China. I don't know what the Chinese got from us, but certainly we American boys will never be able to look down on Chinese

as inferiors. We know better."

"'Something concrete' does he want? How about the Indian professor who has been invited as a faculty member in that Chinese theological school, or the Burmese teacher who in 1940 went up to China to lecture in several colleges?"

"But you have left out one of the best examples," said the leader, "perhaps because you never heard of it.

"Shortly before the attack on China by the Japanese forces in 1937 there was a thriving movement headed by a professor in Cheloo University in Tsinan. Mature students from that and other Christian schools in northern China made vacation trips to Japan, meeting with Japanese students and other youth groups of similar interests in an effort at mutual understanding. The same kinds of travel-study groups went from Japan to China. There was a definite determination on both sides to explore the misunderstandings and rivalries between their two countries and to see what might be done to remedy them."

A truck used by a Visual Education Department of a West China university
China Colleges





"At the World Christian Youth Conference held at Amsterdam in the summer of 1939 both Chinese and Japanese students were present even though their countries were at war.

"Among the Chinese delegates was one young man who said he had come to Amsterdam to give Christianity one last trial. Japanese bombs had destroyed his home and killed his mother. He had seen such injustice and desolation that he felt Christianity to be futile in the face of it all—to have failed in the past and to be useless for the future. But he still had a faint hope that this gathering of Christian youth might renew his faith.

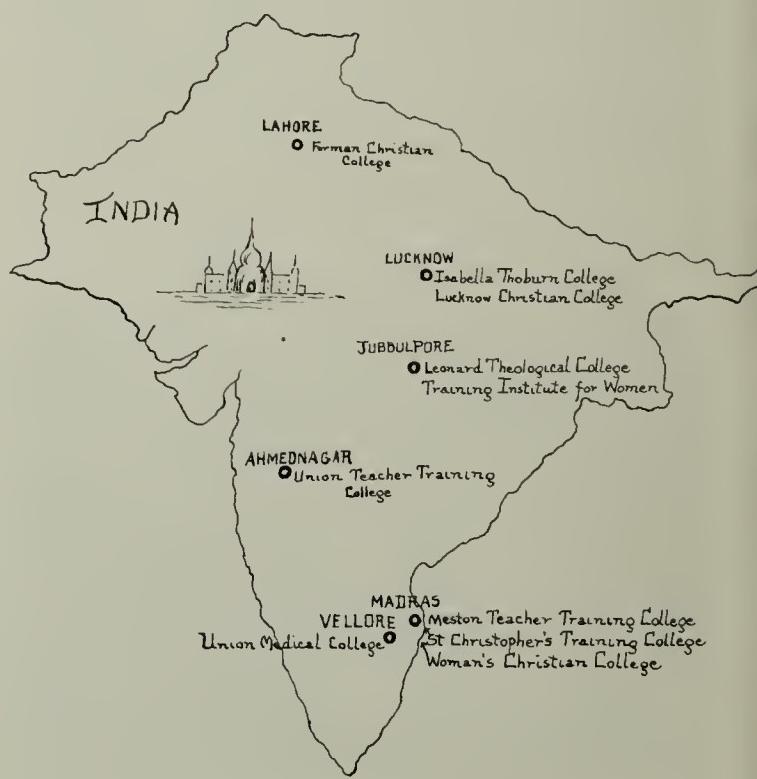
"He was intensely moved by the conference and was brought to a renewing of his own dedication to the Christian way of life. But his testing time came at a Communion service at which a common cup was used, passed from hand to hand as these young Christians from every land sat about the long linen-covered Communion table. As he glanced up to take the cup he found that it was from one of the Japanese students that he was to receive it. Their hands touched, he hesitated, and in that second made the decision which testifies to the supremacy of the loyalty to Christ over and above human emotions and national loyalties. He received the cup and partook of the sacrament of the Holy Communion, a symbol of the unity of Christian believers."

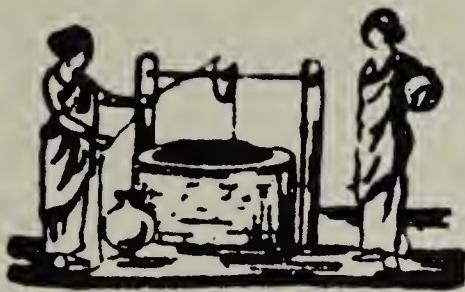
Reported by Herman Will, Jr.

One of the American girls was next to capture attention. In a quiet voice Mary said, "To me the real test of the worth of these colleges lies in the degree to which their students are concerned on account of the underprivileged and depressed folks around them. Isn't it true that students from the Christian colleges in India are the most active group in trying to teach illiterate adults and to raise standards of living among the untouchables? As some of these have come from the 'lower levels' themselves, they know from experience, but many students are from privileged groups. If the Christian students go out to try to help the villagers solve their problems, that's a pretty good answer to Jim."

The lad from India nodded agreement and then said, "And don't forget that this sort of work is being done from almost all our Christian colleges.

I believe that I heard more talk about the work done at Lucknow Christian College than almost any other institution—perhaps because they have better publicists on the staff!"





When H. Gnana Mitra, graduate of Leonard Theological College, was appointed to the village of Bhimanalhi three years ago, there was not a single Christian. There was a "large and smouldering" group of untouchables. "They had been forced to live outside the village walls. They were kept illiterate, superstitious, without leaders, in forced labor, and in hideous debts. Their pitifully small holdings of land had

been taken by foreclosure. They were in the clutches of the oriental money lender. They had taken to drink. Many were starving.

"Then Gnana Mitra arrived. He had a little spot of temper in his makeup and when he saw the outcaste community he rebelled. He became lawyer and advocate as well as preacher. He went straight to the Nizams court. He told the story of his 'dispossessed people.' The lands were restored. Forced labor was made illegal. He investigated interest charges of the money lenders and forced them into reductions.

"The Bhimanalhi Christian Community moved up into Christ (three hundred who regularly attended services). . . . When they shout, 'Victory to our Lord Jesus Christ' at the end of a worship service, they mean just that! Their conversion has released them from an oppression that is not spiritual only."

From *A String of Beads*

Pop, as the leader was usually called, asked, "Did any of you happen to see the recent release from the Board of Missions and Church Extension on this subject?" There was a general negative answer. He passed a clipping to one of the girls who read aloud:

"Not long ago over the tea cups at Lucknow Christian College we fraternized with four Indian young men, all Christians, but differing widely in background, social and geographical," writes Prof. Stanley W. Clemes of Lucknow, India.

"There was Sirswal, born a Bramin of the Himalayas, now a Christian college graduate, studying law, not to build up a remunerative practice for himself but to capture for his oppressed fellow-men their rights to decent wages and a chance to live like human beings.

"Next to him sat Parakash Patni, up to three years ago a Jain, belonging to one of the influential, wealthy families of the Central Provinces. Led to Christ

through the reading of a New Testament given him by an Indian Christian woman, he renounced economic and social security, refusing an offer of his family for \$30,000 if he would return to Jainism.

"On the other side of Sirswal was Maurice Hakeem, an M. A. and a third generation Christian of the United Provinces, member of a cultured family, of quiet philosophical mind, at present a demonstrator in the University psychology laboratory, and active in church affairs.

"The fourth young man, Shiv Singh, is in his thirties, a Punjabi, son of a Sikh landowner, disinherited because he transferred his allegiance to Christ.

"This tea table is not a posed picture . . . it is true in every detail. We feel that here in Lucknow Christian College we are having a share in bringing in a "new world order." Barriers of provincialism, wealth and caste are be-

ing swept away by a common loyalty to Christ, as is seen in the group of four described above. . . . ”

The group sat quietly for a time after her voice died away.



Methodist Prints

An Ewha College student making an outdoor sketch

“Let’s not claim too much for the Christian schools,” suggested the leader. “We missionaries sometimes report our work so glowingly that we forget that others feel this concern for the oppressed and give themselves to service. I am thinking of some of the Communistic groups in China that are desperately concerned. Occasionally I have found among Buddhist or even agnostic students a young man or woman moved by similar desires to serve.

“And yet—we ought not to be unduly modest. ‘Jimmie’ Yen, a Christian educator, has led the great mass education movement in China for many years, and his helpers have been predominantly from the Christian student groups. Frank Laubach originated a simple, highly effective method of teaching adult illiterates while he was a missionary among the Moros out in the Philippines, and across the world

Ewha College

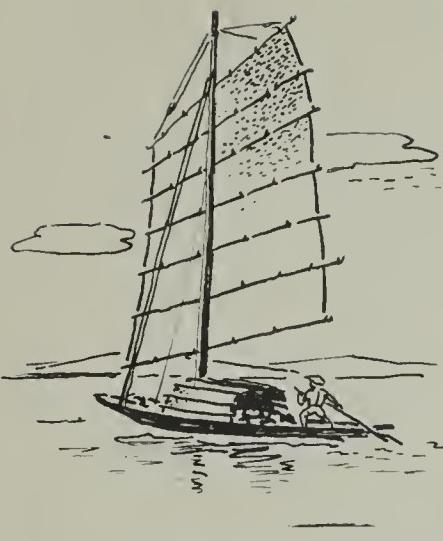
The students have pioneered in its Rural Service Department in spite of police interference and trials many. Here is a paragraph from a letter which shows a girl living Christian brotherhood,

“Nowadays I can’t teach these country people in a group. But I teach twelve teenage girls and women in my room at night secretly. At noontime I go around this village and find something which I can do with the women. Sometimes I have gone to the rice field and sometimes to the turnip field. I do as they do and talk with them. They know me as a teacher, a friend, and a sister of them.”

he has carried his passion and his technique, finding his greatest response among Christian students and alumni of Christian colleges. The outreach to the border tribes-people of China has been almost exclusively on the part of students from Christian colleges.—But pardon me! Here I go, making a speech again.

“How about some additional answers for Jim from you students?”

A girl from Texas drawled, “I think the way in which these colleges abroad are working for the development of Christian homes is one of their greatest contributions to a better world. Jushin was telling a group of us last night that in his country some of the schools for women teach domestic science, just as we do over here, but that over there they add a definitely Christian emphasis. They experiment, too. Isn’t that what you said?”



"Perhaps no greater tribute could be paid to the Christian patience, kindness, and humility with which Hwa Nan college students served those less fortunate than themselves than to paint for you two contrasting pictures of the arrival and the departure of the Hwa Nan students from Lung Tien.

"When the Hwa Nan students arrived, the women fled to hide from them, as they had been misled into believing that the students would make them bob their hair and take military training! Again and again the girls visited the homes, slowly they won confidence and love, patiently they gave lessons in first aid, and imparted other needed information.

"When the day came for the Hwa Nan students to say farewell they were sent on their way as honored guests; pictures were taken which will commemorate the time of fellowship together; complimentary banners were presented with words of praise on a background of satin; the people followed them to the outskirts of the village setting off the proverbial firecrackers—the women were so sad over the departure of their new-found friends that they were weeping. The Hwa Nan students had lived their motto, "Having Received I Ought to Give."

"One can truly say that new links of sympathy and understanding have been forged between the student class and the uneducated masses. These college women have gained a new insight into the lives of these country women, and the latter in turn have been so charmed by the simplicity and friendliness of the girls that in one case a woman in an isolated village wanted to call one of the girls her own daughter. Another country woman said to a group of Hwa Nan students, 'If every woman in China were like you our country would certainly be strong.' "

From *Hwa Nan Students in Emergency Campaign*



Ju-shin nodded. "Yes, in the summers students from some of the colleges in Chengtu go out to villages not far from the campus and spend their entire vacation with a missionary or two from the Methodist Board helping the Chinese women to see what a Christian type of home is like and, by living in a clean, well-organized little group themselves, to set an example."

"Isn't it true, too, that the National Christian Council of China has a Department of the Christian Home with a secretary giving full time to its work?" asked the leader.

"Oregon" waved her hand energetically, wanting to speak. "Yes, it is

true; and the Miss Kwan who was their secretary is now in this country. She came to our campus last year—and is she a winner! But she told us that when she returns to China next year she expects to head a Department of the Christian Home in the big union theological seminary."

A theologue from Yale exclaimed, "That's a new one in theology!" Several sarcastic voices interrupted almost as a chorus, "But in view of the kind of homes here in America in recent years maybe our own theological seminaries might well introduce such departments."



tion of children's food in the Child Welfare Exhibit—the first of its kind.

This school also conducted a broadcast on home-making, which went beyond its borders into adjacent countries. Further steps in community service included: short-term classes for adults, nutrition courses for women of the city, classes during the summer vacation for teachers from schools in the interior; and in 1940, under the Public Health Department of the government, a special course in nutrition for the student nurses of Montevideo. No institution could boast of a finer contribution of health-building and improvement of home conditions.

It was Crandon Institute of Uruguay that in 1923 offered the first course in home economics in that country. Two years later the teacher of the course was asked to set up a practical demonstration



From a soft-voiced South American in the crowd came a suggestion. "If you want to know whether these schools do good along this line, come down to my country, Chile. Santiago College has had a large number of women in its classes, and they have gone over all our land—and even our whole continent—to establish good homes, far better than if they had not been in our school."

Jim entered the discussion again. "Have the Christian schools done anything distinctive in government?" he asked.

Almost like exploding firecrackers answers came to his question.

"Have they! Where were you when Madame Chiang was rushed from one side of America to the other, giving as clear-cut a Christian emphasis to international affairs as anyone in public life ever gave?"

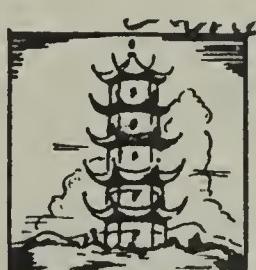
"And what about the Generalissimo?" another asked, but Jim countered with an unanswerable question, "And just what Christian school did he attend?" (His education was in government schools and in Japan. He became a Christian only in middle years.)

"All right, forget him—but you can't wipe off the record that the Christian schools in China have provided

a number of cabinet members in China and of other government officers, too, out of all proportion to their ratio in the total educational world of that land. Am I right, 'Pop'?" he addressed the leader.

"Yes. We'll rate you a hundred on the answer; but you omitted the fact that a Chinese Christian woman from one of our church schools is chairman of the People's Council—the equivalent of an American woman being chairman of a big national governmental agency—and you omitted the fact that a Christian graduate of William Nast Academy (and of some American church schools) is a member of the Legislative Yuan, a sort of House of Representatives."

When the leader paused for breath, Ju-shin took up the tale. "But, sir, you have overlooked something just as important. History may show it as being more important. Back in the early 1920's, when traitorous Chinese were selling out their country to Japanese agents, it was the students—not only from colleges, but even from high schools—who staged so many protests and parades and strikes that finally my entire country was aroused. The traitors were forced out. Really, sir, nationalism in China was born of stu-



Dr. Wu Yi-fang, President of Ginling College, is the first Chinese woman to become president of a college. She is also the chairman of the National Christian Council, and was the leader of the Chinese delegation to the International Christian Conference at Madras in 1938. She is the only woman among the seven chairmen of the People's Political Council. This position of chairman makes her an *ex-officio* member of the Constitutional Committee that will draft the plans for a constitutional form of

government for China. She spent the latter part of 1943 in America as one of a group of six prominent educators sent here by the Chinese government to make a special study of the international situation and problems relating to postwar reconstruction.

dents—and many of them were from our Christian schools."

"Thanks, Ju-shin, for reminding me. And you failed to add that among the many who were tortured and even martyred by the warlords and their money-mad followers were Christian students. But, again, let's not claim too much. Non-Christians and even anti-Christians did the same."

Arato took up the argument. "My student brothers in Japan were not as free, perhaps, and certainly not as influential as those in China were; but we ought to remember Kagawa's influence on social legislation. And before 1931 there were many liberals from Christian schools who had much weight in the Diet and other government circles. Jim shouldn't forget that it was a Christian delegation, made up entirely of graduates from our church schools, who dared to come to America in early 1941 in a last desperate effort working with American Christian leaders to find a way of peace between the countries."

The leader added, "If I remember correctly it was a Christian member of the Diet who provided about half of the total cost of the delegation's travel, all of which came from Japanese Christians. But are there any others who want to be in on this phase of the

discussion?—Evidently not, so let's see if there are any other answers to Jim's original question."

"Yes," said lanky, tousle-haired Alex from Iowa State College. "I have been waiting for some of you students from abroad to mention the work for rural betterment which I understand was begun by Christian schools and is still largely in their hands. There at Ames we have two or three postgrads from China and a Presbyterian missionary from India who have told us in bull-sessions of some tremendous things going on over there as a direct result of Christian colleges."

He stopped, but the leader prompted him, "Keep going. Such as?"

"Wel-l-l. That Allahabad school run by a man named Higgenbotham, seemingly lifting the living level of thousands of farm folks in India. Or another school called Ushagram, I believe, not a college but a village-centered school where the latrines and the little houses where the students live and even the classrooms and chapel were built by the students out of materials available in every village—but in new ways, with ample ventilation and light and decent hygiene."

Ramona quietly added, "Perhaps no one told you of the way in which some of our South American Christian cole-



On the great plain of the Deccan outside Hyderabad, Leonard Theological College graduates are conducting a program of rural reconstruction. Part of the program is an adult school and recreation program. Two hours of supervised play are on the schedule for the afternoon. The young preachers have found that hours of sermons on the subject of breaking caste can be equalled in fifteen minutes of volley ball. Games have allied themselves with a genuine evangelical appeal, and untouchables and high-castes forget their station quickly in the excitement of the volley ball court.

From *A String of Beads*

gios emphasize home-making for rural communities. And if you had had a Chilean student at your 'ag' school, he surely would have bragged to you

about El Vergel, that great farm-school your Methodist church has established where apple-growing was introduced—and from which it has spread widely."



In Lima, capital of Peru, stands the oldest university on American soil—that of San Marcos, founded in 1551. There also stands the Methodist high school for girls, Lima High School, some 450 years the junior of San Marcos. From its halls—once old and inadequate, now modern and well-equipped—have gone out some of the women leaders of young Peru. Pioneers again—the first trained nurse, the first "home-ec" teacher, the first woman worker in a Protestant church, the first aviatrix, all

alumnae of Lima High. What a record to glory in! But that won't be all. In July, 1943, Elsa, who graduated in 1938, and came to the U. S. A. to study, received her B.S. degree in Home Economics from Syracuse University—the first woman in Peru to receive this degree. She planned for her training to equip her upon returning home to do her share toward improving living conditions in her native land.

China insisted on getting back into the picture. Ju-shin spoke up, "Add to your total the College of Agriculture and Forestry of the University of Nanking. Exchange professors from Cornell University, with some missionaries working under their direction, established this work back in 1925, and up to the time of the capture of Nanking by the invaders in '37 it was the model for the entire country. It was better than anything that even the government had been able to establish."

After he had ceased speaking and a pause had ensued, the leader added, "That was (and still is) the best such school in China, but out in West China Union University a department of agriculture introduced milk cattle to an area larger than the state of Texas only two decades ago, and now dairying is a considerable industry. The same department brought to this region a new, better type of oranges—and, simultaneously with the introduction of apple trees, aroused a taste for apples so that

many of the hillsides of Szechuan Province are now dotted with orchards..

"And down in Lingnan and Fukien Universities sericulture is both an experimental and a teaching phase of Christian education, while bee-culture and seed-selection and poultry-breeding were definite contributions of Fukien Christian University to all the region round about."

"Prof" broken in, "But the kind of student turned out intrigued me more than some of these experiment stations and their contributions. When I rambled over coastal China after my year at Yenching, I met a chap named Ding, a graduate from Fukien Christian University who was then developing a wonderful rural-centered high school where faculty and students alike worked in the gardens and shops. And at the University itself there was a truly remarkable alumnus named Chen on the faculty who had caught the vision of rural need while a student."



"During a night of storm when Francis Chen was an undergraduate at Fukien Christian University, passing boatmen deposited on the river bank just below the college a passenger in the last stages of cholera. Francis, then president of the Christian Association, fearlessly risking the danger of contracting the dread disease, carried the sufferer to a nearby building, provided him with a blanket, gave him a cup of hot tea,

and sat with him until he died. Then he dug a grave and held a funeral service. All this he did for a stranger whose name he never knew. The act was typical of Francis Chen. . . .

"It was in keeping with the genius of his whole life that when he returned to China and to Fukien Christian University (after getting his Ph.D. at Yale) he chose the most needy and most difficult service he could find—that of rural reconstruction. On the faculty roll he is listed as a lecturer in economics, but among the farmers of Fukien Province he is known as the enthusiastic leader who is helping them to transform their farms and villages in ways that not only make for greater prosperity materially but that deepen and enrich their lives.

"His smile is contagious. His is the spirit of the 'superior man' of whom Confucius said, 'When the superior man acts like a brother, all men within the four seas become brothers.'"

From *Three Wise Men. . . . and a Star*

Again "Prof" chimed in, "And when I stopped in Nanking on my roundabout way home, it was a graduate of that College of Agriculture and Forestry—he later took his theological course—who was the genius behind the 'larger parish' which the Nanking Theological Seminary had set up as an experiment station twelve or fifteen miles out in the country. You must have known him, Pop?"

"Sure did; and I might report that Chin-ih is now in the United States, majoring in rural sociology at an eastern university. He will head back to China next summer—if he can get on a ship—to teach rural church methods in his own seminary."

"It's mine, too," proclaimed Ju-shin, "and I don't want the University of Nanking to get all the credit for rural betterment programs in China. Our Seminary has a strong department of

rural church work, which—pardon me, please—is much better than any I have found in any American theological seminaries."

The leader smiled at the proud Chinese. "We'll 'pardon' you, because you are telling the truth. Recently Dr. Ralph E. Diffendorfer stated in a conference session that Chinese Christendom is showing the way to all the world in the matter of rural-centered theological training.

"But we have given all the time we can spare for this part of the answer. Any one else wanting to reply to Jim?" Another period of silence allowed the bird music to be appreciated. A couple of the students who were on K. P. for the day rose to take to the kitchen a big basket of beans which had been prepared by the group in the foreground.

The camp nurse, who, by part-time



"In Wonsan, a thriving port on the east coast, what is said by many to be the most outstanding piece of social service in Korea was begun by Sang Moon Lee when he gathered some wretched waifs and child pick-pockets into his own home. Today many of these potential wrecks are honest workmen and in some cases business men of standing, while almost two hundred similar boys regard him with the love and devotion of those who, having known no father, have found one."

"One of the slum churches for Korean laborers in Japan is cared for by M. W. Lee who after a brilliant career in college and later in seminary left his peninsula to minister to those who had been driven by economic necessity to the great cities of Japan."

H. H. Underwood in *Korea Mission Field*,
August, 1938

hospital service, was working her way through a college course, tossed out a new idea. "You haven't even mentioned medical work, nursing, and public health. I have understood that the Christian schools abroad have led off along these lines. Do any of you have the facts?"

One of the usually quiet members of the group spoke up.

"If you'll let me read from some

notes I took at a Methodist Youth Conference I attended in July, I can give you some. A missionary doctor was one of our resource leaders and he told us of the college students in India who in vacations go out to outcaste and low caste villages to teach the ABC's of hygiene; of the Missionary Medical College for Women at Vellore, India, which has turned out so many Christian doctors to help the women in *purdah*.

Missionary Medical College for Women, Vellore, India



"A Medical Miracle"

P. W. Wilson, editor and journalist, writes of his reaction to the Vellore Missionary Medical College for Women under this title.

"A year or so ago I was shown a manuscript which tells the story of Vellore and I read it with an open mind. Great was my amazement when I discovered that a miracle within the twentieth century was in progress, beyond explanation by any logic—cultural,

economic, scientific, racial, or political which is usually applied to human affairs. Many thousands of people had put their hands into their pockets, and without any prospect of return for their money, as that term is ordinarily understood, had made this large gift to a community they had never seen, of different background, and situated on the other side of the world. Something within these people of America had moved mountains of achievement from the West to the East.

"By the intrinsic value of the gift I was impressed—a medical college for women of India, and skilled treatment of disease in that awakened land of opportunity, by qualified women doctors of Indian and Asiatic citizenship. But it was the gift itself, apart from the value that aroused my wonder. Here I had been for over forty years on newspapers and never had I come across anything with which to compare this phenomenon. . . .

"Why, I asked myself, do ordinary persons act in this extraordinary manner? What is the INNER POWER that moves energy from some small town in the Middle West to the city of Vellore in the Presidency of Madras? What bond is there between girl students of southern India and a storekeeper or banker or stenographer whose environment is Main Street?

"A COMPELLING INFLUENCE TRANSCENDS CUSTOMARY MOTIVES IN HUMAN ACTIVITY. THIS INFLUENCE PENETRATES ALL BARRIERS AND LEAPS OVER ALL DISTANCES. IT IS THE LOVE THAT WILL NOT BE DENIED ITS OUTLET TO THE ENDS OF THE EARTH."

"He told us of the several medical colleges in China operated by Christians, one of them off in Chengtu in Free China with fine buildings and faculty; of the Dental College of the West China University, the only high grade dental school in the entire Republic;—and he gave us name after name of fine Christian doctors who have come from these Indian and Chinese Christian schools."

"But didn't he also tell of health campaigns?" prompted the leader when this student stopped for breath.

"Sure. He described a health exhibit set up in motor cars which rambled

around to the neglected villages and cities, especially on feast days. He gave another instance where, during a cholera epidemic in South China the masses of the people depended on processions in which they carried images of their gods to drive away the disease-devils, but the students from the Christian schools organized similar parades in which they carried huge reproductions in *papier-mache* of the house fly, with big cholera germs showing on the bamboo legs. They also prepared home-made charts, entirely pictorial, so that the illiterate people could get the 'kill the fly' message, and then the students organized

themselves into bands of street-corner preaching bands — regular Pershing Square soap-box orators.

"Then he went on to describe the New Life Movement, which is directed against unhygienic and immoral practices in China. This movement, the 'brain-child' of a graduate of a Christian college, was taken up by Madame Chiang and has been very largely carried forward by graduates and students of Christian schools.

"He described simple health centers

that the students in Christian medical and nursing schools establish in neglected areas. And then he said that much of the creative work being done by doctors and nurses high up in government stems from the graduates of Christian schools."

Ju-shin interpolated, "And isn't it true that this new organization in my country called 'The Friends of Wounded Soldiers' is the creation of a Christian alumnus of Yenching?"



China Colleges

Yenching refugee students find shelter in a Confucian Hall in Chentu, China



"Bill" Hsu, head of the Friends of the Wounded Soldiers, has done a tremendous deed in collecting millions of dollars and challenging hundreds of students to go into the army hospitals, to serve China's sick and wounded soldiers. Some months ago in Chungking, he remarked to a missionary friend: "When we are seeking volunteers for this kind of work, we must get them from Christian schools and churches. They produce the dynamic for such service."

"You're right," the leader said. "I had a letter only a few weeks ago from a missionary giving Bill Hsu credit not only for giving birth to the idea but also for most of the hard work that has made it grow. And you must remember that it was another Christian graduate, Madame Chiang herself, who helped to secure the large amount of money needed.

"But do you have any ideas regarding other phases of social service?"

Dick spoke up. "At Yale last year we had a Chinese 'p. g.,' and he told us that Christians in China are very active in the co-operative movement. He said that the impetus for the early co-operatives came from Christian universities, chiefly Nanking and Yenching. He read a statement—I think I have it here in my notebook—yes, here it is, 'The University of Nanking has played a leading part in the evolution of the co-operative movement in China. Latest dispatches by regular news channels from West China indicate that as many as five hundred men and women are now being trained in a school for leaders of co-operatives. The school is said to be supported by government funds and operated under the leadership of experts from the University of Nanking.'"

"Not only so," added Pop, "but the Christian colleges are being asked

over and over again to recommend from among their graduates men and women who can be depended upon to guide co-operatives with integrity. The overwhelming majority of members of these organizations, whether credit or consumer's or industrial or marketing co-operatives, are believers in Buddhism or Taoism (or nothing); but they pay us Christians the compliment of believing us to be dependable."

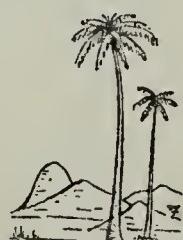
Jim sarcastically commented, "And—even in America—some are!"

"Yes, Jim, some are; and thank God for it! This cause called Christianity claims to change folks, and it brings considerable evidence to prove its claim."

Ramona, the South American student, lifted her voice from the rear group.

"Maybe we don't want to grow too serious, but I really think that the very finest result of the Christian colleges abroad is that they help us students to understand the *essentials* of Christianity.

"In my own country we have been taught that images of the saints and of the Virgin are terribly important, that prayers told off on our beads are important, that penances are. But I never even saw a Bible close at hand until I went to a school established by Protestant missionaries.



Oldest of the boys' colleges in Brazil—though now also co-educational, is *Granbery College*, founded in 1890. It has over a thousand students, of whom nearly half are in the high-school grades. Its influence on education, and its contribution to leadership of the nation can be seen in the many graduates who occupy prominent and useful positions in state and nation.

The citizens of the city of Juiz de Fora, in token of

their appreciation, recently named a street for the founder, Dr. John M. Lander, an American missionary.



Lucknow College Botany students at work



Methodist Prints
An orchestra of Leonard Theological
College



A faculty and student group at St. Christopher College



Methodist Prints.
Constance Prem Nath Dass, M.A.,
Ph.D., L.L.D., President of Isabella
Thoburn College





Methodist Prints.

A scene from the kitchen of the Bible Training School in Mexico City



A Lima High School alumnae group



Méthodist Prints

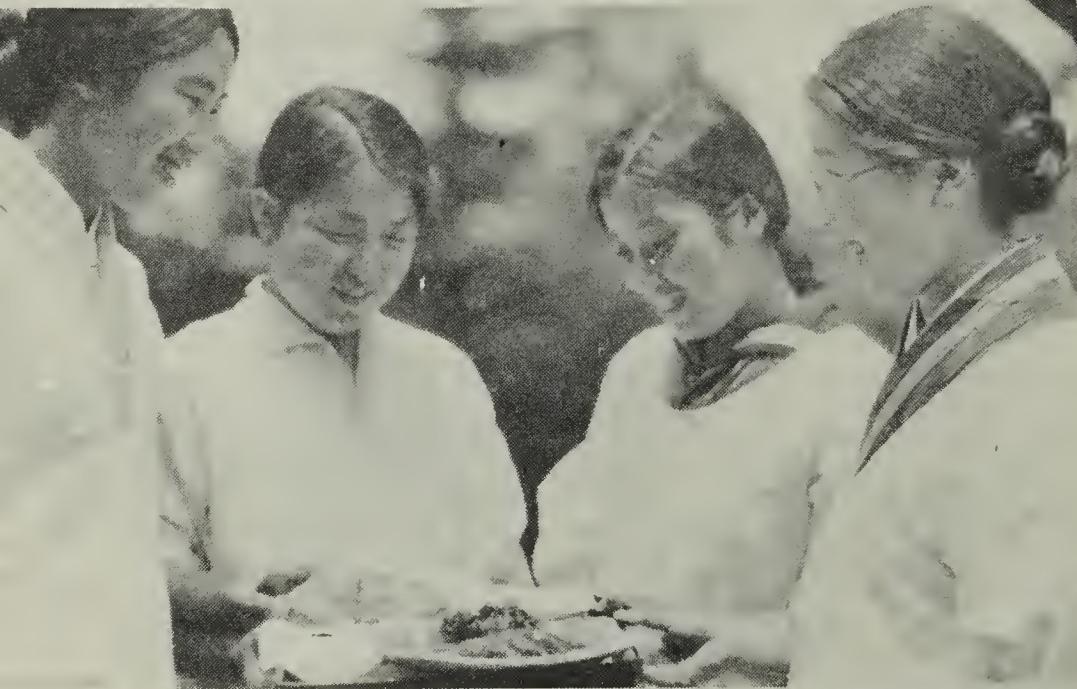
Bennett College students enjoy a corner of their lounge in the Clara Perry Dormitory



...yng a monthly cafeteria luncheon



China Colleges



Methodist Prints



(At top) Games for children being led by Fukien Christian University students.
(Center) A child welfare class which is being conducted by a Hwa Nan student.
(At bottom) Aoyama Gakuin cooking students enjoy some of their products. (At right) A scene from the Well Baby Clinic of Margaret Williamson Hospital.

"There I was led to study the New Testament and teachers helped me to seek and find the things that are fundamental to Christianity. I think I am a better Catholic because I went to the evangelical school, although my priest would not agree! Maybe this is not true in the other lands outside the United States, but it is in my country."

"Isn't it true," asked Mary, "that this is what the best church colleges do here in North America, too?"

Manuel, the shy lad from Mexico, answered her. "Yes," he said, "but it is particularly true in what you call

'the colleges abroad.' Of course, in Mexico we do not have Christian universities and colleges; but in our Union Theological Seminary I was introduced to real Christianity. I had been all mixed up over the Protestant denominations, especially by some of the strange little sects who occasionally slipped missionaries into our land. Juan Diaz and the others on the faculty of the Seminary helped me to see what is essential and what is merely secondary, and when I came north of the Border for further study some of the teachers at Dallas made it even clearer."



The new Carrie Jay Carnahan Memorial Building is a source of pride of all Union Theological Seminary students (Buenos Aires, Argentina)

Methodist Prints



In progressive Argentina, Ward College, with its seven hundred students and graduates distinguished in many walks of life, has become one of the most notable institutions around the capital, Buenos Aires. Its very existence is a tribute to the spirit of co-operation. Built mostly through the generosity of an American, Mr. George Ward, this college is incorporated into the national educational system and most of its teachers are Argentine. Two denominations—Methodist and Disciples—co-operate in its administration; and Protestant, Catholics, and Jews study amicably in its halls.

A student who had until now contributed not a word said, "I have been keeping quiet because I have been in two previous Lisle Fellowships, and I feel you folks ought to do the thinking and arguing that I have had other chances to do. But here I should like to say that in my opinion you are 'on the beam.' The Christian colleges abroad and the truly Christian ones in this country have one thing in common with the Lisle Fellowships: they help tremendously in giving us students clearer vision of what is genuine, vital, fundamental in our religion. The give-and-take of discussion, the rubbing together on the campus where a truly Christian life is tested as if in a laboratory, the joining into Christian groups in order to express our religion in service—this is what I think is basic in Christian colleges and in our Lisle Fellowship."

"When you talk about 'Fellowship,'" said "Prof," "you take me back to Peiping. There at Yenching University we had what was known as 'The Yen-

ta Fellowship.' It was a somewhat loose association of students who believed in Jesus and were resolved to live as close to his way of life as we could. We were not tied to any church denomination. We didn't gather in any church for our meetings. We tried out, as if on a laboratory table, various forms and techniques of worship, individual and group, silent, liturgical, musical. We thought that, as students, we should experiment. The same was true of our expression of religion.. In all sorts of ways we tried to show Christianity in our lives: teaching illiterate campus servants in free night classes, trying different forms of social service in the miserable villages near our beautiful campus, organizing teams that would go farther afield on Sundays to hold Bible schools and to teach elementary hygiene and civics, trying in various ways to integrate Christianity with daily life. What fun we had! It was 'fellowship' in the finest sense of the word."



"Dan Lee—or Dr. Daniel L. Lee, graduate of Yenching, teacher in north China, graduate of Drew University, with his doctor's degree in the field of religious education—arrived in West China to lead in building Christian youth groups in our churches and schools. The rough ride in a truck for three days, the tramp through mud and rain, and sitting cold, wet, and miserable in a sedan chair while the coolies slowly moved from one rest-stop to the next—all this did not quench his spirit or change his smile. He had not known such travel in north China where his life had been confined to schoolrooms and heated trains. But he could 'take it,' and ask for more. For the challenge of building up groups of young men and women who can see the Christian vision and want to walk the Christian way has hold of him. In high schools and in churches all over that western territory between Chungking and Chengtu he is moving, holding institutes, speaking to student groups, creating 'calls' of Christian life. He has both the technique and the spirit. He writes, 'Our primary object is to make young people Christian. Our object in China is to have a Christianized China, but not to have a Sinoized Christianity. . . .'"

"Instead of national religions we should hasten the coming into existence of a truly Christian 'emerging world culture.'"

"That sounds almost like one of our India experiments," came as Gilbert's share of the discussion, "except that it was not in a college. During vacation of our mountain-top school I visited the village-centered school in Ushagram, the place Alex mentioned a while back. On Sunday we worshipped in a little gem of a sanctuary, one built by the boys of the school along modified Indian lines of architecture. There we had a worship service which had been gradually evolved out of many experiments, one that had cultural elements from the life of India. Somehow I felt it as more real, more full of life, than any times of devotion in my life—except our own quiet informal vespers on the hilltop here."

The leader nodded. The previous evening he had his introduction to that period of worship where the afterglow of sunset gave the only light, where the haze of limitless distance softened the sharp mountain horizon as if with incense smoke, and where—at benediction time—the first stars of evening were the altar candles.

"Something very much akin there," he agreed. "India and China and America, seeking reality in communion with God—and finding it."

"Oregon" changed the mood slightly by turning to Ju-shin and asking, "Won't you tell about the Student Dedication Movement that you described at the table yesterday?"

"Why, yes, of course. It is some-

thing very new for us, something that has been pounded out—what do you call it? Yes, 'forged'—by the necessities of this long war in my country.

"You know that many hundreds, even thousands, of Chinese students were driven from the maritime provinces by the Japanese invasion. We knew we could have no intellectual or other freedom under the invaders so, with most of our teachers, we fled far back from the coast. Some colleges found refuge on the West China campus, the lucky ones, where they had good buildings, although crowded. Most of the schools had to do as best they could, in deserted idol temples, or in bamboo-and-plaster temporary buildings, some of them straw-hatched. But the student activities were even more pronounced in these schools in exile than had been true back on their own campuses. The boys and girls wanted to *do* things. They did them, too, some worth doing, some pretty foolish.

"About two years ago a young man, a priest in the Protestant Episcopal Church, working with some students at the university center in Chengtu, called for a Christian dedication of a more complete kind than most of us Chinese had heard about. He said it was 'sacrifice,' something like the offerings made in our Confucian temples or even the idol temples; but the difference was that these sacrifices were to be living ones—and voluntary.

YENCHING UNIVERSITY: The Christian Fellowship groups, described later, have many service projects in the nearby villages. Some of them are: Teaching in the sixteen village Sunday schools. Giving lectures in health and personal hygiene. Maintaining free schools for under-privileged children. Promoting nursery schools for small children. Writing articles and other literature for the schools maintained.



Methodist Prints

West China Union University students in their chemistry laboratory

tions, to tell about the present situation of our country, and to testify to the Crucified.

"I was a member of the group stationed at Tonwha. . . . There had been a primary school and an evening school. The teacher had just gone away. We took over immediately and started another evening school on the neighboring hill. The co-ed members began the work for women and children outside the schools. Our main work in teaching was reading, writing, arithmetic, and the common knowledge of history, social organization, and sciences. From six in the morning till ten at night the sounds of teaching and studying rang and echoed in the small room beside a sacred hall of the temple."

Reported by one of the students, Lin Pao-yong

"He organized into a fellowship such Christians in the Chengtu student group as were willing to pledge themselves to one of two causes. He called it 'dedication,' and the name has stuck. Some dedicated themselves to the full-time ministry. Some dedicated themselves to be just as truly Christian in business or legal work or medical service as if they were ordained preachers. And all pledged that out of their earnings they would dedicate money to help support the ones who were turning away from commerce or industry for special Christian work.

"The Movement spread. In scattered university centers similar Fellowships have sprung up, mostly because of this man's own travels and talks. He goes on foot or pedaling his almost-worn-out bicycle. When he leaves a campus, whether it is of a government university or of a Christian one, a Fellowship exists, for helping each other, for worship together, and for

The 1940 Summer Service Corps of Szechwan students: This corps was "founded by the church, supported by many Christians, and the government."

Students from many of the universities in West China joined, and the leader was the Rev. Newton Chiang of Nanking Theological Seminary.

"We were to serve the minorities (mostly the mountain people deep in Szechwan) in various ways, such as to look after their diseases, to teach the people, to improve their living condi-

Christian work among the other students. This Movement is not a dedication to something to be done after graduation but to something immediate and near at hand.—Perhaps you have heard of it, Pop?"

"I certainly have," the leader replied, "and I have met this simple, gentle leader of the Movement. Did you know that he has recently flown from China to the United States for a period of study and for visiting the various youth movements here in this country? He will probably be with you theologues at Yale next year, Dick."

"He'll be welcome—and gosh, how much he is needed! I'm afraid that most of us divinity students are thinking more about preparing for something after graduation."

A sly smile lifted the corners of Jushin's mouth as he commented, "Perhaps he can start a movement among you."



"In the Reading Room, established by Leonard Theological College students in the crowded old city of Jubbulpore there meet 'crowds of students and working men, mostly non-Christian, who regularly visit this reading room before or after their day's engagements.'

"Among the most interesting experiences in the reading room, and oft repeated with different groups

of men, is the round table conference. One of these meetings I count among the richest experiences of my term in India. Twenty men were seated around the reading table as one by one we stood and gave testimonies of what religion means to us. A Brahmin stood. He was a privileged lad, and his religion assured him a respected place in society. A Theosophist described his breadth of faith. A worshiper of idols told how his idols aided him to visualize the Great Spirit. Some professed they gained little or nothing from religion. Sprinkled in between these testimonies were those of young converts and of theological students. Some were telling for the first time the fruits of their Christian faith in terms of personal experience. No words of disrespect or criticism of each other's faith took place. Each spoke freely and all gave respectful attention. Seeds of friendship were sown, and youth sat with youth as they shared together the richest experiences of their lives. The Christian message was given out of life's experience, and because there was an atmosphere of mutual sharing the Indian students were attentive to hear."

Reported by James E. McElroy

A period of silence followed this sally. Perhaps the nearness of the lunch hour had something to do with it. Perhaps the minds were tired of wrestling with so many far-stretching lines of Christian influence. Possibly the group wanted to crystallize its long discussion period.

The quiet was broken by the voice of a Christian refugee from Germany who had thus far listened and had said nothing. He had taken notes throughout the morning hours in the precise script which made his notebooks appear etched.

"You have left out," he said, "what I think is the very greatest contribution of Christian colleges abroad—or here. To the degree that they are genuinely Christian, they teach respect for personality. The worth of a man! The value of an individual man or woman! You folks here have absolutely no idea what that means in a world where a

dictator or a dictator class or a state-worship or a religion of negation of individuality seeks to crush out human personality. Individual personality, I mean. Isn't it true, Ju-shin, that the Christian teaching of God's concern for the individual is Christianity's greatest contribution to world thought?"

"Yes, it is." But the practical minded Chinese added, "But especially the other side of that teaching: that every Christian must also be interested in his individual fellow-men and not alone in national or class betterment."

The rounded head of Jack, a Negro student from an Eastern university, snapped up as he pursued the theme that had been so lengthily discussed by the Fellowship the preceding evening.

"Just remember that this same truth is the very finest contribution Christian colleges can make here in America! Here among you of the Fellowship I have self-respect because you

respect me. We are Christians together. But I shrink inwardly at the thought of going back to the life on the big campus where I am a tolerated individual in the classroom but am 'colored' when it comes to the restaurants and other supposedly public places. What Christianity does in these Lisle Fellowships and in some Christian groups on our American campuses speaks louder than bales of resolutions regarding better race relationships." He nodded energetically, "Yes, Klaus was right: the greatest contribution of Christianity is its insistence on the worth of a man!"

Arato added his testimony from the Orient, "I believe that if Japan had to give up every other good result of the coming of Christian education and could during this war keep a few men and women with hearts red hot with this Christian concern for personality, your Christian missions to my father's country would be worth all their cost."

The sunlight spattered down through the tree branches upon heads nodding in agreement for their own homelands. It was a strangely assorted lot. Blonde and brunette and red in various styles of hair-do among the girls; the jet hair of Jack and Arato; among the boys crew-cuts and contour cuts; South American and Mexican; Chinese, European.

It was a good note on which to close. The leader shut his notebook with a snap and said, "Would you mind if I called you to prayer? On my way here I came across a prayer written by 'Ted' Hume, a young Congregational preacher who is leaving a fine parish on the West Coast to go to Europe on a loosely defined mission of Christian fellowship to the Christians of our allied countries and of our present enemy countries.

"Won't you bow in your own silent prayer while I read this?

'HEAR US, O GOD, AS WE PRAY: THAT WE MAY IN TRUTH ENTER INTO HIS SUFFERING: THAT WE MAY KNOW IN OUR PERSONAL AND CORPORATE LIFE WHAT IT IS TO LOSE LIFE, TO FIND LIFE: TO BE READY TO BE BROKEN THAT THY WORLD MAY BE REDEEMED AND THE AGONY OF THIS PRESENT HOUR BECOME THE BIRTH PANGS OF A NEW DAY. O LORD, THOU KNOWEST OUR READINESS TO CLUTCH THE GOOD AND IGNORE THE BEST. THOU CALLEST TO US THROUGH THE AGONY OF OUR WORLD TO BE UNAFRAID, UTTERLY DEDICATED, TRIUMPHANT IN FAITH; TO MAKE MANIFEST THY WILL, THROUGH WHICH ALONE THE WORLD MAY BE REDEEMED INTO BROTHERHOOD AND THE KINGDOM OF OUR LORD AND SAVIOR JESUS CHRIST. AMEN.*'

* The writer of this prayer has been killed since these words were written. When the passenger plane in which he was travelling from England to Sweden was shot down by a German fighter plane, it crashed on the rocky coast of Sweden.

SUMMARY OF INFORMATION ABOUT INDIVIDUAL COLLEGES

China¹

Fukien Christian University, Foochow. Founded in 1915 by four missionary bodies, three in the United States and one in Great Britain. Co-educational. Has an enrolment of 463. During the war years shows a growth of 275 per cent. Refugee location at one time in Shaowu, in northwestern Fukien. The Department of Rural Extension is particularly important. President: Dr. C. J. Lin.

Ginling College, Chengtu (moved from Nanking). Opened as a union college in 1915. It has provided higher education for women only. Has an enrolment of 280. In 1937 became a refugee college and found a temporary home on West China Union University campus. Despite crowded conditions, the girls maintain their high scholastic record and carry many extra-curricular activities, such as part-time teaching in schools for poor children, rural village work, and night classes for workers. Graduates have become homemakers, teachers, doctors, nurses, welfare and government workers. President: Dr. Wu Yi-fang.

Hwa Nan College, Nanping (moved from Foochow). Founded in 1914 to provide higher education for women. A notable contribution has been the training of women as Christian teachers, social service workers, and church leaders. Program at refugee home in Nanping continues, giving even greater emphasis than previously to social service in this rural area. Enrolment is 115. President: Dr. Lucy Wang.

Shantung (Cheeloo) Christian University, Chengtu (moved from Tsinan). First Christian college in China—now a union college of eleven mission boards. Prior to the war Cheeloo University School of Medicine, the University Hospital, and the School of Nursing served a great need for competent medical workers in a densely populated area. In 1937, 1,500 Cheeloo students joined the student trek westward and form, now, one of the refugee institutions on the campus of West China University. Here, the medical, arts, and science courses are being carried on. Acting president: Dr. Edgar Tang.

Soochow University, Colleges of Arts and Sciences, Kukong (moved from Tsinan, Soochow). Now being conducted in co-operation with Lingnan University, with Mr. T. L. Shen as the acting president. The college has an enrolment of 134 students. Soochow University had its beginning in a boys' school that was opened in Soochow in 1877. The University was founded in 1900. President: Dr. Y. C. Yang.

Soochow University, College of Law, Chungking (moved from Shanghai). This institution is under the able leadership of Robert Sheng. Enrolment is 186 students. Funds have been contributed by alumni and friends and, with grants from the British Relief Fund, buildings damaged by bombing have been rebuilt to house the school. Courses lead to the degree of Bachelor of Law. President: Dr. Y. C. Yang.

¹ Because of inflation caused by war, it is impossible to estimate accurately the amounts of money needed for scholarships in China colleges and theological schools. For the duration of the war it is estimated that \$100 is a proper figure as a unit of scholarship support.

University of Nanking, Chengtu (moved from Nanking). Established in 1910 by three American missions (a fourth joined later). Pioneer in agricultural and forestry work and in general rural reconstruction. Forced to leave its campus in 1937, this institution found refugee quarters in West China, where it serves both the government and the people in meeting wartime problems. Enrolment is 1,099. Schools of Agriculture, Electrical Engineering, Automobile Mechanics, Chinese Literature, Library Science, Cooperatives, Horticulture, Radio Operation, Motion Picture Operation. President: Dr. Y. C. Chen.

West China Union University, Chengtu. Founded in 1910 in Chengtu, one of China's cultural centers, by a group of Christian missions representing English, Canadian, and American churches. The university has given special attention to training doctors, dentists, and nurses. Since 1937 the facilities of the campus have been shared with some 2,000 students enrolled in refugee institutions. Largest enrolment—1,149 students—in its history. This university has the leading dental school in China. President: Dr. Lincoln Dsang.

Woman's Christian Medical College opened in Shanghai in 1924, as a result of the reorganization of the medical institutions of several missions in Shanghai area. The purpose was to provide more adequate facilities for the training of women in medicine. Since the Japanese invasion in 1937 the work of the medical school has been greatly disrupted. However, until Pearl Harbor, there was a new class admitted each fall and a class was graduated each June. Since 1941 school work has been suspended but hospital work and the training of pupil nurses has continued.

Yenching University, Chengtu (moved from Peiping). Organized as a union institution in 1916. Enrolment is over 300. In spite of the Japanese army in North China, Yenching University continued work at its own campus outside Peiping until the outbreak of war between Japan and the United States. When the Japanese seized the university, the long trek by students and faculty to West China was begun. As soon as even a small number of these refugees reached Chengtu, plans were made for opening Yenching there. Emphases today are upon social and economic studies and the training of personnel to care for disabled soldiers. Acting president: Dr. Y. P. Mei.

India²

Isabella Thoburn College, Lucknow. First Christian college for women in Asia. School opened in 1870; reached college standard by 1886. In 1939 had 250 students from 14 provinces and 11 language areas. Has representatives of 6 religious faiths in which the art of the East and the West are strikingly fused. Graduates noted for poise and refinement. The college is characterized by many of the best features of campus life in an American woman's college, while at the same time strong national features are preserved. It is a union college. Principal: Dr. Chandrama Prem Nath Dass.

Lucknow Christian College, Lucknow. A great Methodist men's college, with 1,400 students in 1940. Affiliated with University of Allahabad. First graduate to receive A. B. degree was the late Bishop Jashwant Rao Chitambar, in 1894—later president of college. Pioneering record notable. Established School of Commerce, 1893; School of Physical Education, 1931. Sixty-five per cent of its professors are Christians. President: The Rev. Harry Hanson.

² The average cost of scholarships for colleges in India per year for tuition, books, and some help on food has been \$100. While inflation has affected all costs, \$100 may be considered as a unit for scholarships in India colleges.



Methodist Prints

Forman Christian College "decorated" with students

Forman Christian College, Lahore. Founded 1849. Methodists cooperating since 1922. Thirteen hundred and fifty students, including 50 girls. A large new campus, on which about 700 students and thirty staff members live together as a close-knit community. Buildings include classroom, physics, and chemistry buildings; six large hostels with their own dining rooms; a library; a temporary auditorium; residences for faculty members. Extensive playing fields. The college is a pioneer in its province in the teaching of the sciences, in research work, in economics and psychology, and in technical and industrial chemistry. Second to no college in India in post-graduate work and in research projects. Some of its graduates are most notable men in North India. President: The Rev. C. H. Rice.

Meston Teacher Training College, Madras. This institution, which was established several years ago, is a normal school which accepts only students having the A. B. degree. It specializes in teacher-training. It is a union college and is supported by a member of British and American mission boards.

Missionary Medical College for Women, Vellore. One of the two medical colleges for women in India. Opened by Dr. Ida Scudder in 1918. When she asked for 6 students, 100 applied; only 17 could be taken. Three hundred graduates are now women doctors. Each year 20,000 people are reached by students in Roadside Work alone. It is a union college—ten women's boards in the United States and Britain cooperating. Acting Principal: Dr. Jessie Findlay.

St. Christopher's Training College, Madras. Only Christian graduate college for women teachers in India. Union college for teachers in secondary schools. Practice school of 400 students; special emphasis on arts and crafts. Ninety-five students, of whom 35 are already college graduates. Educational Commissioner of India pleads for more Christian women teachers. Principal: Miss K. Nora Brockway.

Training Institute for Women, Hawa Bagh, Jubbulpore. Main emphasis is teacher-training. This is the Christian normal school in English for the Hindu area in which it is located, offering a two-year course to young women high-school graduates. Scholastic ranking is high. All graduates are in demand. The small student body makes possible an intimate family life. Weekly devotional and discussion meetings and the Student Christian Movement hold a large place in the interest of the students. Principal: Miss Faithe Richardson.

Woman's Christian College, Madras. Founded in 1915. Now is promoted by 12 cooperating mission bodies. Faculty from America and England. Student body consists of 200 young women from all over India. This is a college of the University of Madras. Has government grant. Eight languages, in addition to English, studied. Motto, "Lighted to Lighten," exemplified in social service emphasis. Adult literacy work claims primary interest.

Union Teacher Training College, Ahmednagar. Located in one of principal stations of South India. Founded for advanced training of teachers for primary schools. Only 9 selected students admitted. This is a union college, Congregationalists, American Methodists, Presbyterians, the Church of Scotland, and the Church of England cooperating.

Japan³

Aoyama Gakuin, Tokyo. Founded in 1874. This institution occupies a million-dollar site in west Tokyo. Colleges of Arts and Commerce for men (900), College of Home Economics for women (150), Theological School for both men and women, one of the few co-educational higher schools in Japan (120). A Methodist college except for the union theological school, which is union. President: Admiral Ono.

Hiroshima College for Women, Hiroshima. Founded 1886 by a union of three schools for girls. College Department opened in 1920. In 1940 student body numbered approximately 100, and graduates, 315. This is the school made famous by *The Lady of the Decoration*. Many graduates of normal courses now Christian kindergarten teachers in various provinces of the Empire. President: Kakeo Matsumoto.

Kwansei Gakuin, Nishinomya. Founded 1889 by Dr. Walter R. Lambuth. In 1940 was union project of The Methodist Church, United Church of Canada, Japan Methodist Church. Over 2,000 young men in college and university departments, Law, Literature, Commerce, Theology. Buildings, red-tiled modified Spanish mission style on beautiful site 25 miles from Kobe.

Kwassui Woman's College, Nagasaki. "Living Water" school has had 65 years of Christian influence in Japan and 25 years of recognition as a college. College departments of English, Home Economics, and Music. In 1941 enrolment was largest in history—700 in high school and college. Alumni have more than half of hundred thousand yen endowment pledged. President: Mr. Muto.

Woman's Christian College of Japan, Tokyo. Founded in 1918 by Japanese, American, and Canadian educators. First institution of full college grade for women in Japan. Junior and senior colleges. Majors in English literature, Japanese literature, mathematics. Five hundred students. President has always been a Japanese. President: Dr. Ishiwara.

Korea³

Chosen Christian College, Seoul. "Big Brother" college of Ewha, with beautiful campus of 222 wooded hilly acres just outside city. Union Christian college for men since 1915. Departments of Literature, Commerce, and Science. In 1940 about 60 per cent of 450 students were Christian. Graduates, who numbered more than 1,000, were leaders in every field throughout the country.

³ Since all these institutions are in enemy or enemy-invaded territories, it is impossible to give any up-to-date information concerning them. They may be thought of as postwar projects.

Ewha College, Seoul. Founded in 1910. Only Christian college for women in Korea. Union college, with United Church of Canada and The Methodist Church cooperating. Departments of English, Home Economics, Music, and Kindergarten Training. Serves all Korea and Manchuria. In 1940 enrolment, 400. Graduates become teachers, social workers, journalists, nurses, rural evangelists. Excellent plant, taxed to capacity. President: Dr. Helen Kim.

Severance Union Medical College, Seoul. Graduated first class in 1908. By 1913 was union college representing work of Methodists, Northern Presbyterians, Australian Presbyterians, and the United Church of Canada. In 1940 allied hospital had 40,000 in-patient days per year, 60,000 out-patient treatments, 120 medical students, nursing school of 50 students. Christian medical center of Korea.

Latin America⁴

Bennett College,* Rio de Janeiro. Founded in 1921. Enrolment is 400. About one-third of students are Protestants. The school is in residential section, three blocks from Copacabana Beach. In 1942 Junior College Department was opened, offering three courses, Home Economics, Nursery School Education, and Religious Education and Social Service. Graduates are homemakers, school teachers and principals, Federal Inspectors, nurses, dietitians, artists, musicians, and librarians. One is a medical doctor. Community service of students includes work among lepers, the tuberculous, orphans, Indians in the interior of Brazil, and illiterates. Principal: Miss Eva Louise Hyde.

Lima Girls' School* (Colegio Maria Alvarado), Lima, Peru. Founded in 1906. This is one of the most modern and best equipped schools of the country. First school in Peru to offer secondary education to girls. The first nurse, teacher, the first woman private secretary, the first home economics teacher, the first woman worker in a Protestant church, the first aviatrix of Peru—all are alumnae. The spirit of the school is strongly evangelical. So appreciated is the school that matriculations are made months in advance, and there is always a waiting list. Principal: Miss Gertrude Hanks.

Crandon Institute,* Montevideo, Uruguay. Throughout its sixty-two years Crandon has offered Christian education to students from all parts of Montevideo. Among the first institutions to establish course in home economics offered in South America, if not *the* first. This work began in 1923. Within four years the total enrolment in such classes was 809. For more than a decade graduates of Crandon have been selected by the Institute of International Education as recipients of exchange scholarships in colleges of the United States, and two college girls from our country have lived at Crandon. Principal: Miss Jennie Reid.

Granbery Institute, Juiz de Fora, Brazil. Founded in 1890. Has more advanced students than any other Methodist school in Brazil. Of enrolment of 1,086 students, 75 are in Junior College Department. Only Methodist institution preparing students for entrance to recognized universities. Everywhere here are evidences of order, executive ability, and vision. Scholarship, \$150. President: Dr. W. H. Moore.

⁴ The following statements apply to all Latin America institutions marked with an asterisk (*). No figures are available as to the exact amounts needed for scholarships—\$40 (U. S. money) probably would be the cost of an average scholarship, although this sum might vary according to the needs of individual students. This amount does not include the cost of board and room; \$6 to \$10 a month should be added for these items.

Suggestions for use of specific sums:

- \$100 would make possible the production of literature by faculties in these schools, covering nursery school education, nutrition, stories, and music for children.
- \$75 would help make possible radio programs by school groups.
- \$50 would buy much needed books for libraries.
- \$25 would pay all expenses for a student to attend a summer institute under the church.



Methodist Prints

The Administration Building of Candler College

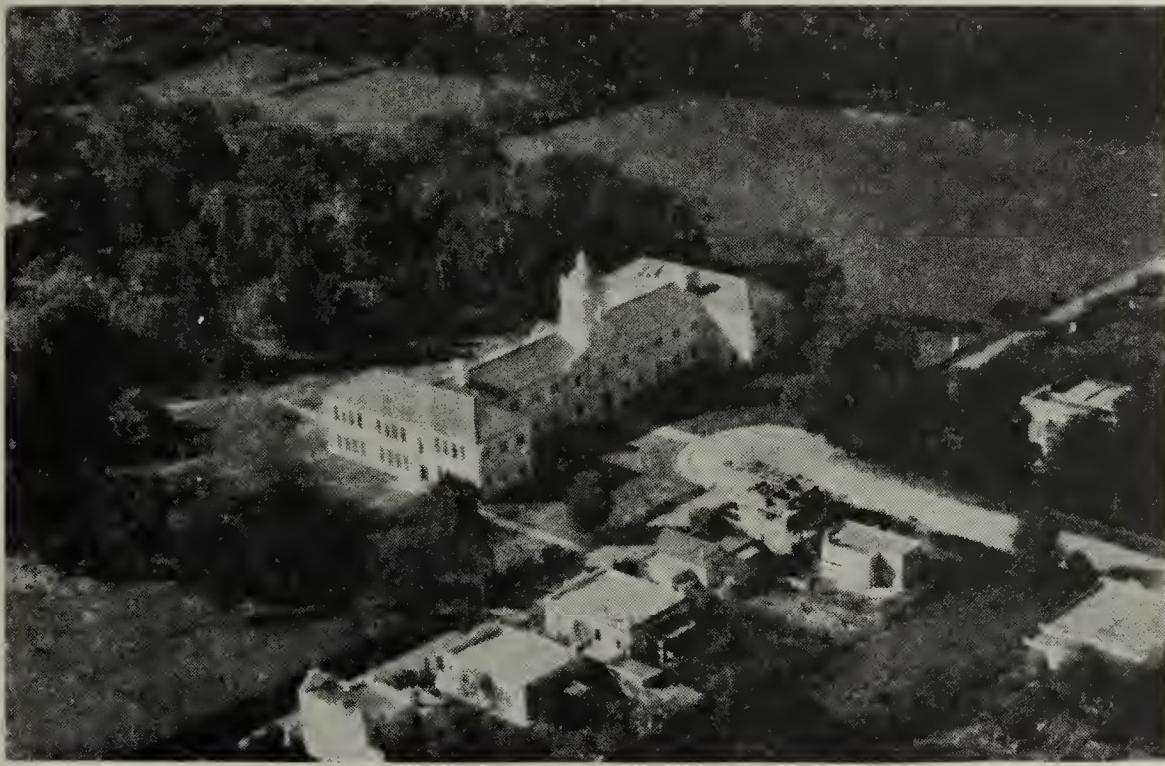
Candler College, Havana, Cuba. Candler is the oldest Methodist school in Cuba. Founded in 1899. Here through the years Cuban boys have received a Christian education, and many have gone out into places of leadership in their country. Fourteen hundred students in elementary grades, Spanish high-school, American high-school, and commercial departments. Candler is across the street from Buenavista School for Girls, its sister school. Scholarship, \$150. President: Dr. H. B. Bardwell.

Lins College, Lins, Brazil. Founded in 1928. Enrolment has increased from 48 the first year to over 1,100—350 girls and 750 boys. School has exceedingly limited equipment. Visitors have stated: "We found no other place in Brazil where a little money seemed to accomplish so much. Teachers and students have pride in accomplishments of school. Spiritual quality characterizes this strong evangelical institution. Scholarship, \$100. President: Dr. C. E. Hubbard.

Porto Alegre College, Porto Alegre, Brazil. Founded in 1923, in capitol of great state of Rio Grande do Sul. Known for excellent quality of work. Alert, well-disciplined student body. Enrolment is 500. Enough granite on property to erect all buildings needed for future. President, a recognized educational leader in Brazil, is also the President of the Educational Association of Rio Grande do Sul. Scholarship, \$150. President: Dr. Oscar Machado.

Passo Fundo Institute, Passo Fundo, Brazil. Established in 1919. Enrolment, 550. Strong, sane emphasis upon religion and sound scholarship. Five athletic fields laid out according to well-considered plan. Buildings inadequate for present needs. Laws passed in 1942 require school to give both classical and scientific three-year courses of study.

Scholarship, \$150. Principal: Dr. W. R. Schisler.



Methodist Prints

A bird's eye view of Ward College

Ward College, Buenos Aires, Argentina. Occupies spacious thirty-acre campus in suburb of Buenos Aires. By some persons, this school is attested Methodism's most significant contribution to Argentina. As part of the Argentine educational system, it is one of the few private institutions in the country authorized to confer the degree of Bachelor. Of the 630 students enrolled, 230 are girls. Scholarship, \$200. Director: Dr. Fred Aden.



Methodist Prints

A scene from Santiago College.

Santiago College for Women.* Santiago, Chile. Founded in 1880 by first missionaries sent out by William Taylor. Official language of the school is English. Six hundred girls enrolled. There is fine fellowship between Chilean and North American teachers. Scholarship, \$200. Principal: Miss Elizabeth Mason.

STUDENT CENTERS

Student Center, Concepcion, Chile. This center, located in a city of 80,000 with a university enrolment of 800 students, seeks to quicken the spiritual life of those who enter its hospitable doors. Here students from crowded rooms of boarding houses and private homes find also space and quiet for study and reading, and equipment for games as well as a setting for large and small groups to enjoy lectures, discussions, parties, and teas.

Student Hostel, Algiers, Africa. Opened in 1930. Planned primarily for French girls attending University of Algiers, only French institution of higher learning in North Africa. Students specialize in law, pharmacy, medicine, teaching. Close association between hostel girls and exchange university students from England. The Christian Student Federation (Protestant Christian student group of Algeria) holds meetings at the hostel. Red Cross and other service girls are now finding a comfortable home there. Missionary in charge: Miss Martha Whiteley.

Student Center, Havana, Cuba. This center seeks to meet some of the spiritual and social needs of at least a few of the 8,000 students of the University of Havana who are not touched by any other Christian influence. Attending this university that provides no dormitory accommodations of any kind are graduates of twenty-seven Protestant mission schools from all parts of the island.

Wesley Foundation, Tokyo, Japan. Organized 1931 by the Rev. and Mrs. T. T. Brumbaugh to serve students in the non-Christian colleges and universities of Tokyo. Had some 150 boys from 25 different schools, 30 girls from 14 schools in group before war. Foundation of Christian Youth directs program. International in tone, ten nationalities at Christmas meeting. Contacts thirty Wesley Foundations in U. S. A.

BIBLE TRAINING SCHOOLS AND THEOLOGICAL SEMINARIES

CHINA

Bible Teachers' Training School, Nanking. Union institution. Prior to 1942 supported by several missions. Founded about 32 years ago. Two-year course in religious education. Bible, church history, other related subjects. Students served hospitals, churches, homes. School drew students from 7 or 8 provinces. Sent graduates into many parts of China. Lay leadership training, refugee work, neighborhood school for children on school campus among main interest after war began.

Fukien Theological Seminary, Foochow. Prepares a trained leadership for one of largest Christian constituencies in any part of China. Until recent past seminary course has been for five years, open to graduates of junior middle schools and including two years of training in agriculture. By policy adopted in 1943, it will henceforth give education at the college level, in co-operation with Fukien Christian University and Hwa Nan College. The three church bodies of North Fukien will unite in the new venture. President: Dr. C. T. Yang.

Nanking Theological Seminary, Shanghai and Chengtu (moved from Nanking). Founded in 1911. Union College with 7 denominations cooperating. Six hundred graduates serve in more than 30 church and mission bodies in every province in China. At present Seminary at Chengtu carries on Post-Graduate School of Theology and Correspondence Course for Christian Workers. Conducts extension service to rural churches in 7 provinces. Seminary degrees recognized in United States.

West China Union Theological College, Chengtu, Szechwan. Established in 1936 by the joint action of 7 missions and church bodies in Szechwan. Aim: "To train men and women for service in the Christian church, in the work of the Christian university, religious education, and evangelism." Three courses offered: College Grade Course of four years, Junior Grade Course of two years, Refresher Course of one year. First class of graduates—6 men, 3 women—from 8 provinces.

GERMANY

Theological Seminary, Frankfort-on-Main. In pre-war Germany Methodism had 223 ordained ministers serving 947 preaching places with 34,000 church members and 26,000 Sunday-school pupils; it directed a dozen hospitals and homes and a first-rate theological seminary. It is this seminary of 54 students from ten different countries of Europe which is on the list of fellow-institutions of American Methodist students. After the war the need for a sense of Christian fellowship with other students of other countries doubtless will loom large. Scholarship aid for the post-war period: \$100 a student.

INDIA

Leonard Theological College, Jubbulpore. Moved from Bareilly in 1923. Only English courses offered, as English is the only common language for Southern Asia; hence full use of Western theological literature. Graduation from high school necessary as entrance requirement. Four-year course necessary for B. D. or G. Th. (Graduate in Theology, emphasizing practical courses.) Two-year course offered in religious education. President: The Rev. Orville L. Davis.

JAPAN

Aoyama Gakuin Theological Seminary, Tokyo. A union theological school for the training of men and women. Prior to the war, the Japan Methodist Church, the Board of Missions of the Methodist Church, the United Church of Canada, the United Christian Missionary Society, and the Baptist Church cooperated through the work of this institution. At that time there were approximately 70 students.

Kwansei Gakuin Theological Seminary, Nishinomya (near Kobe). This school is a part of the university that bears the same name and is located in Kobe. Founded in 1889. In 1910 became a union institution with the Japan Methodist Church, the Methodist Episcopal Church, South, and the Methodist Church of Canada cooperating. Approximately 50 students.

Seiwa Joshi Gakuin, Nishinomya (Union Training School for Christian Workers). One of two training schools newly formed by the Church of Christ in Japan by union of the Lambuth Training School of Osaka of The Methodist Church and the Kobe Bible School, Congregational. Miss Hamako Hirose, formerly of Lambuth, was unanimously chosen President. This School seeks to train women for religious education and Christian social service of all types. President: Miss Hamako Hirose.

KOREA

Korea Union Theological College, Seoul. Founded in 1907. In 1930 the Methodist Theological Seminary and the Woman's Bible Training School were united. Prior to 1940 the Seminary was the official school of The Methodist Church for the training of pastors and religious education workers in Korea. This school was operated on a five-year basis. There were 70 students.

LATIN AMERICA

Training School for Deaconesses, Mexico City, D. F., Mexico. This school was founded in 1904 as Bible Training School. In 1943 it was reorganized as a training school for deaconesses with five young women students. Students take some academic work in government schools and some courses in the Union Theological Seminary. Practical training is carried on in connection with two churches. Principal: Miss Mary Pearson.

Theological Seminary, Havana, Cuba. This school arranges its courses of study so that its students can take academic studies in other schools while pursuing Seminary work. Students also take active part in the church work of the city. Well-equipped graduates are placed in the ministry. Recent graduates have received the degree of Doctor of Philosophy from the University of Havana. An occasional graduate studies in the United States. Scholarship, \$200. President: The Rev. Paul Mitchell.

Theological Seminary, São Paulo, Brazil. (This institution represents the two former schools of theology which were located in Porto Alegre and in Juiz de Fora.) It is the opinion of some leaders that this school is the most important educational institution of the church in Brazil. The Seminary is housed in a new building erected by the Brazilian church. Scholarship, \$200. Dean: Dr. Paul E. Buyers.

Union Theological Seminary, Buenos Aires, Argentina. Founded in 1890. Training School for Christian Workers (for women—founded in 1922). Was fused with the Seminary in 1942. Now interdenominational—Methodists, Disciples of Christ, and Waldensians co-operating. Co-educational, having as students approximately 15 young men and 15 young women from Argentina, Uruguay, Bolivia, Chile, Peru, and Paraguay. Training center for ministers and lay workers. Scholarship, \$200. Dean: Dr. B. Foster Stackwell.

MALAYA

Malaya Methodist Theological College, Singapore, Straits Settlement. In 1940 the Japan Hamilton Training School (founded in 1898) and the Eveland Seminary (founded in 1902) merged to form the Malaya Methodist Theological College, which offers a four-year course. That this new seminary is satisfying a long-felt need of the Christian community is evidenced by the many eager and enthusiastic students who are enrolled for evening classes. Before the war students numbered about 20 and were school teachers, Sunday school teachers, office workers—and during 1941 some students were soldiers who were working in the churches.



Methodist Prints

Union Theological Seminary, Manila, Philippine Islands

PHILIPPINE ISLANDS

Union Theological Seminary, Manila. Founded in 1907. Prior to war had annual enrolment of 37. Conferred degrees of Associate in Theology and Bachelor of Divinity. Union School with the Presbyterian, Methodist, Disciples of Christ, Congregational, and United Brethren Churches co-operating.

SWEDEN

Union Scandinavian School of Theology, Gothenburg. Prior to the war, a faculty of five professors, well qualified through university training, prepared young ministers of Sweden, Norway, Denmark, and Finland to become ministers in the Methodist churches of these different countries and on the foreign field, where several are now serving. Before entrance, Denmark and Norway students, because of the difference in language, were required to take three years of preparatory training in their own countries. Much was gained, however, by their having theological training in common. The difficult side of this work was the heavy expense involved. Scholarship aid for immediate post war period will be \$100 a student.

A Directory of the Colleges and Student Centers

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ADDITIONAL INFORMATION

In addition to the information in this pamphlet, one may secure booklets or mimeographed materials on individual colleges prefaced by The Associated Boards of Christian Colleges in China and Other Countries. Upon request, the Student Department, Joint Division of Education and Cultivation, The Methodist Church, 150 Fifth Avenue, New York City 11, New York, will be glad to counsel with all interested persons in their selection of bulletins from colleges and in their choice of other new printed materials.

Library indexes also may be consulted for articles on the colleges abroad appearing in popular magazines.

An artistic, colored world map "Christian Colleges Around the World" showing the locations of the colleges and seminaries of all denominations may be secured from Circulation Department, 150 Fifth Avenue, New York 11, New York (price fifty cents).

